

# UNITY

Freedom, Fellowship and Character in Religion.

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## UNITY.

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Ten Weeks, Ten Cents.—UNITY will be sent to any address not now on our list ten weeks for ten cents. Subscribers are requested to show this offer to their friends. Postoffice mission workers may order as many extra copies as they can use at this rate.

## Editorial.

SHEFFIELD, Sioux Falls, Sioux City, Luverne, Menomonic, Church of the Unity, St. Louis, Baraboo, Greeley, Rochester, All Souls Church and the Free Holland Church of Chicago have already fallen into line on the first year's work in the six years' course of Sunday-school lessons and are using the Unity slips prepared by Mr. Maxson, and others are thinking about it.

THE Seventh Day Baptist churches are to hold a National Council consisting of two delegates from each church in America at All Souls in Chicago, from October 22 to the 29. The council is to last a week; the educational and missionary interests of the body to be carefully considered with public meetings in the evening. The trustees of the church have put the building at the service of these brethren for the week without cost. Surely there are some unquestioned Christians who are not afraid of the heretical influence even of this church.

THE "Illinois Industrial Training School for Boys," from the humblest beginnings and through patient work has at last won a permanent home, and its friends are invited to an "Opening" at "Rural Glen Farm," Glenwood. Free trains leave the Polk St. depot at 11 A. M., and return at 5 P. M. Sept. 27th. Let many go and rejoice with the boys, who here find a rational and loving

halting place on their way from misery and loneliness to homes of usefulness. Out of the alleys in which no one heeds them, they go to be lost again in the busy world of toil and struggle. They disappear on the upward slide, going towards useful and self-reliant citizenship.

A FRIEND from one of the wealthy Unitarian parishes in the west sends a subscription to the Parker Memorial Fund and says, "I have tried to get subscribers to UNITY, without much success. There is not a little misunderstanding here as to the cause of the western controversy, and a good deal of prejudice against UNITY's position, or supposed position, that is hard to penetrate. I am with you heart and soul and mind, in your work for the larger, freer faith."

"THE Sparrow's Fall," a sermon by Mr. Gannett once printed in these columns, has been put into neat covers in the shape of a Unity Mission Short Tract, and can be obtained at UNITY office, Chicago, for sixty cents a hundred or two cents apiece. The inscription "E. S. G. August 26th, 1871," is a tender hint, showing that this sermon, like most helping sermons, sprung from a source nearly allied to tears. Well is it when one man's pain may become the strength of many. May this sermon follow "Blessed be Drudgery," with its consoling word to bruised hearts.

PROFESSOR C. C. EVERETT, in a late number of the *Andover Review* shows the relation of obscurity, in nature and in art, to the sublime. He claims that "a certain formlessness makes the sense of sublimity more easy to be reached." He finds illustrations of this in nature, in the broken ridges and jagged heights of her great mountain scenery, and in the wild destructive character of a terrible storm. Making the application to literature, he calls attention to the great effect of sublimity in the "rude strength" of Michael Angelo; and lovers of Browning will thank him for the defensive words of Paracelsus, in which "we have vast and vague, the personification of the human race, as it gradually awakens to full consciousness and strength."

THE question of how women shall be represented at the World's Fair is agitating the Queen Isabella Association and numerous other organizations of women. A strong sentiment is developing in opposition to a separate exhibit. Those who remember the character of the exhibit relegated to the "Women's Department" at the Centennial exhibition will sympathize with this movement. The plan for a separate exhibit of woman's work is unjust in principle, and sure to result in numberless practical hindrances and embarrassments. The customs and methods of the county fair are out of date. The products of woman's brain and hand are no longer limited to star and basket quilts and ornamented butter. Woman's work, as such, has no place in the exhibition. If Mrs. John Brown, farmer's wife, wants to put a specimen of her cheese-making on show it should go to the dairy, not to the women's department. If she has invented a new mop-handle, it should be assigned to the department of mechanical inventions. Looked at from another point of view, what could be

more absurd and unjust than to assign the works of a Rosa Bonheur or Harriet Hosmer to a women's department. Very rightly and very naturally these women and all like them, value the title of artist far higher than the distinction of sex. There is nothing either to value or decry in such a distinction, since it exists independent of human volition. In the management of a great enterprise like the Columbian exhibition, the competition of sex can have no place whatever.

If it is true that the authorities of a certain canton in Switzerland have ordered the legend of William Tell stricken from the school books, the action is one that will commend itself as little to the rational thinker, who has long since accepted the mythical character of the story of Gesler and his famous shot, as to the most devout believer therein. The wiseacres who put this kind of literal interpretation upon the worth or meaning of a legendary tale forget what George Eliot has taught us about the "stream of tradition" fed from such sources. To forbid the reading of William Tell because the bare facts it relates have been discovered to be without evidence is an act of extreme stupidity and silliness. In all respects except the alleged facts the story is true. The reader may smile at the paradox if he likes, but the spirit of truth which knows how to label and place every product of man's mind, whether of fancy or scientific research, is a much larger thing than mere historical verification. We should be sorry to see the Gradgrind policy of the Swiss educators prevail generally, and are not in the least afraid it will.

PROF. ANDREW D. WHITE read a paper on the "Government of American Cities" before the late session of the Social Science Association. He denies that the city is a political organization, as the management of the affairs of our large municipalities too often suggests, and claims that it is a corporate body, owning property which should be treated as such. Recognizing the difficulty of securing the acceptance of this view he proposes a compromise measure. He would have the members of the Common Council, as the Mayor, and other chief officers now are, elected by all the citizens, and not by the inhabitants of a particular section or ward. In addition to these political representatives of the people he would have a "Board of Control" elected by property owners, representing property, and having control of all expenditures except those relating to education. The suggestion that our councilmen should be elected by the entire community seems to us particularly good. We hesitate a little over the plan of a board of directors made up of and representing a single class. Perhaps it would correct some existing evils, but we must be careful that our proposed remedies in these matters shall not in the least degree violate true democratic principles.

THE Directors of the Chicago Institute for Instruction in Morals and Religion held their first meeting of the season at 175 Dearborn St., last Thursday. Prof. Bastin, on behalf of the programme committee, reported arrangements nearly completed for another course of ten lectures on Evo-

lution and its Applications. The list contains several of the leading scientists in the country, representing the universities of Harvard, Johns Hopkins, Bryn Mawr and others. The only minister in the list is our associate, Henry M. Simmons of Minneapolis, who will speak early in the course on the "Evolution of Morals." Prof. Morse of the Salem Institute pronounced the last year's course the largest and best thing of the kind that had yet been done in this country. The directors have arranged for another course which will equal the preceding one in interest and value, and we have no doubt that the patronage will be as encouraging. Let other places be stimulated to arrange a similar course, giving the people the best. The time has come when the thought of evolution must pass from the study into the workshop and the counting-room. Religion and morals must draw from it their sanctions and inspirations or they will lose their power to mould human lives and to ennoble the state.

"SLOJD" is the Swedish name for handcraft in wood, and stands for a new movement in industrial-educational circles, which is attracting much attention. The exhibit of work at the National Association of Teachers in St. Paul last summer, done under the supervision of Miss Meri and Miss Sigrid Toppelius, was one of the most attractive features of the occasion. The latter fills a position as Slojd teacher in one of the Boston primary schools, and the former is about to open a Slojd institute in Chicago for the purpose of training teachers in this new branch. Anything that brings the child into actual contact with things, and aims to develop his faculties by natural processes is good. We hold to no extreme views on the subject of manual training or with regard to any single prescribed method of education, but we welcome every new movement that can impart fresh impulse and energy to the pupil. It is the whole man that needs educating, and Slojd and other kindred reforms are helping us to find the way to this. As we write we see on the table before us the catalogue of the newly-established Chicago Polytechnic Institute. William Drury is the founder of this enterprise, which is designed especially to benefit the poorer classes. Trade schools form an important feature of the institute, with day and evening classes in carpentry, brick-laying, printing, tailoring, etc. The school is open to both sexes, and is located at the southeast corner of Madison and Fifth avenue. Rev. C. G. Truesdell is president of the board of directors.

### The Free Religious Association Lends a Hand.

The circular given below has been issued by the officers of the Free Religious Association, in accordance with instructions from the Association at its annual meeting, last May. It can not fail to interest UNITY readers. We trust the publication of it in these columns may reach the eye of some friends of Theodore Parker and of the F. R. A. who have not heretofore seen it and that it will stir such and others to help swell the fund that goes to sustain the still-living Theodore Parker at work in America, and



to advance the cause to which the great Music Hall Preacher, were he still alive, would, we believe, lend his splendid powers. In spite of all attempts to blur the facts with personalities, expediencies and pecuniary considerations, the fact still remains that a church of the open fellowship, of untrammelled thought, in which believer and unbeliever, worshiper and non-worshiper, only so they are zealous for righteousness, hungry for truth and tender with love, are heartily welcomed, is still a prophecy. Unitarianism, the freest sect in Christendom, challenges this prophecy. How ever glad it may be to count individual men and churches who take this position as its own, still when these men and churches collectively confess this to be their ideal, as has the Western Unitarian Conference, fellowship must be withdrawn from it, co-operation denied, money withheld; while a rallying cry less pronounced, and a basis less broad must be sought for in order to do missionary work and to bring all Unitarians together. Doubtless some of our UNITY readers sometimes weary of these notes of the Church Militant and would fain enjoy instead, the lullabies of the Church Quiescent, (which is always dangerously near the Church Somnolent), if not the anthems of the Church triumphant; but to such we can only say that across the centuries come the words "I came not to bring peace, but a sword," spoken by him who breathed also the Beatitudes. We believe these are not irreconcilable antagonisms, but that one is the necessary corollary of the other. Because the Western Conference stands for an ideal which is distrusted and disowned, we love it. To bear witness to its truth came UNITY into the world.

The Free Religious Association stands for the most glowing prophecy, the most beautiful dream that has appeared on the religious horizon of America. That this dream has not yet been realized or was perhaps intrusted to those unequal to the task, is no reason for distrusting the ideal. It is the ideal which has given potency to the best in American literature. It has been the inspiration and the wisdom of the better, if not the bigger, part of Unitarian preaching and work for the last twenty years, however Unitarianism may cast reproachful glances upon it or lay upon it courteous epitaphs, as upon the tomb of the dead.

The Western Conference, as the present writer has often tried to say, is the Free Religious Association trying to get to work. The Free Religious Association has been the Western Unitarian Conference reduced to what so many Unitarian friends would like to see, a talking body divested of executive functions. Words are things and talking bodies may be full of potency, but the hand and the head should go together, the creed and the deed must re-inforce each other, and so we look upon this circular as a hopeful sign of the time to come when the "Church of the Spirit" will be a visible church, an active organization in village and in city. Such churches the Western Unitarian Conference seeks to establish, and if such churches are not Unitarian churches, so much the worse for Unitarianism. As to the last question, we patiently wait the verdict of history. The logic of events will decide whether the Unitarian word is closed, the movement it has reported ended. Meanwhile no secondary questions or passing conveniences should supplant the main question, the most living question to-day, reaching all the way from Rome to California, disturbing the complacency of Presbyterianism as of Unitarianism—the question of religious fellowship. Is there a place in the church for the sincere doubter as

well as for the believer? Let all those who think so stand up and be counted. Let them join hands in the interest of truth, righteousness and love. The following is the circular referred to:

BOSTON, July 1, 1890.

DEAR FRIEND:—At the annual meeting of the Western Unitarian Conference in Chicago, last month, a memorial session was held in grateful and reverent honor of Theodore Parker. After the addresses and other exercises of the occasion, a proposition was made to raise \$10,000, to be permanently invested as a "Theodore Parker Memorial Fund," of which the income should be used to further the work of that Conference. This proposition was so favorably and enthusiastically received that nearly \$6,000 was pledged there in the assembly. The Western Unitarian Conference is an incorporated body, and since 1872, has had an engraved seal with the motto "Freedom, Fellowship and Character in Religion." Since 1886 it has expressly conditioned its fellowship "on no dogmatic tests, but welcomes all who wish to join it to help establish Truth, Righteousness, and Love in the world."

In view of these facts, the Free Religious Association, at its recent annual meeting, May 29, adopted the following resolution:

"Resolved, That we commend to the members of the Free Religious Association and to the Liberals of the east the effort of the Western Unitarian Conference to raise a Theodore Parker Memorial Fund, for the promotion, under the direction of that Conference, of its general work in the advancement of truth, righteousness, and love."

It is hoped and believed that this circular may reach not a few admirers and friends of Theodore Parker who will gladly add their contributions to this Western Memorial Fund. The \$10,000 when pledged will also make available \$16,000 already subscribed by friends of that Conference toward an Endowment Fund of \$50,000, these subscriptions being payable to the Conference Treasury when the aggregate amount pledged for the permanent endowment reaches \$25,000.

There would seem to be little doubt that the Western Unitarian Conference, as it is now based, presents one of the forms in which that Theodore Parker who was "planted in America" is now continuing here his work.

Cash contributions or pledges to this Theodore Parker Memorial Fund may be sent to JOHN C. HAYNES, 451 Washington Street, Boston.

WM. J. POTTER, President.  
DANIEL G. CRANDON, Secretary.  
JOHN C. HAYNES, Treasurer.

#### Does a Revenue Tariff Protect?

We frequently hear of a tariff for revenue, "with incidental protection." Is such a thing possible?

Suppose that sugar of a certain quality can be produced in this country at nine cents a pound, while sugar of the same quality can be imported from Cuba and sold at six cents a pound. If the supply of the latter is sufficient, there will be no home sugar produced. Impose a specific duty of one cent a pound. This will bring the price of the Cuban sugar up to seven cents. The tariff will yield some revenue, but as yet no protection. Impose a duty of two cents. The price rises to eight cents. More revenue, but still no protection. Impose a duty of four cents. The price of the Cuban sugar, if any were imported, would now rise to ten cents. But with home sugar at nine cents, if there were enough of the latter to supply the market, there would be no Cuban sugar used. We should now have protection but no revenue. To secure either we have to sacrifice the other.

Suppose, however, that we fix the duty at three cents a pound. Both varieties would now sell for nine cents, and presumably both would be used. We should get some revenue and some protection. Would we get either without corresponding sacrifice of the other? Suppose that a given community consumes 2,000 pounds. With a tariff of two cents a pound, the government would secure a revenue of forty dollars. With a tariff of four cents a pound, home producers would be protected in the production of the entire 2,000 pounds. With a tariff of three cents a pound, we will suppose the supply to be equally divided between Cuba and the United States. The government would now receive a

revenue of three cents a pound on 1,000 pounds, or thirty dollars instead of forty, a sacrifice of ten dollars in order to secure some protection; the home producers would enjoy protection on 1,000 pounds instead of 2,000 pounds, a sacrifice of 1,000 pounds in order to secure some revenue.

A separate discussion would be required to represent the case of the supply being unequally divided between Cuba and the United States, but it would yield the same conclusion, viz.; that protection can be secured only at a corresponding sacrifice of revenue; revenue, only at a corresponding sacrifice of protection. There is no such thing as strictly "incidental" protection. Whatever protection is enjoyed must be separately purchased and paid for. The two sorts of tariff are radically opposed to each other. This is obvious, even without any resort to figures. A tariff gives the government some revenue only in so far as it lets the foreign article in; it gives the home producers some protection only in so far as it keeps the foreign article out. It affords protection only to the extent that it is prohibitory; it affords revenue only to the extent that it is not prohibitory. We can not then justify a revenue tariff, because we need some protection and may just as well have a little revenue also, at the same price; neither can we justify a protective tariff because we need to raise in this way some revenue and may just as well have a little protection also, at the same price. Whether we ought to have a protective tariff and whether we ought to have a revenue tariff, are two entirely distinct questions. Each policy must stand or fall on its own merits.

Taking the two questions together, there are possibly four different positions. A man may favor both a revenue and a protective tariff. This is the position of Republicans and many Democrats. A man may favor a revenue tariff but oppose a protective tariff. This is the "for revenue only" policy, often called Free Trade. A man may favor protection but oppose a tariff for revenue. This ideal could be realized by making the duty so high as to be prohibitory or giving a bounty to the home producer or combining the two. A man may oppose both a revenue and a protective tariff. This is the attitude of Henry George.

H. D. M.

THE new Unitarianism, as it is termed, is neither sentimental nor transcendental nor traditional. It is rather historical and experimental. It does not grow out of the old. It oversteps the boundary of Scripture and even of Christianity, and is a form of theism, — theism generously interpreted in accordance with knowledge, thought, science, spirituality. . . . It calls itself "Unitarian" simply because that name suggests mental freedom and breadth and progress and elasticity and joy. Another name might do as well, perhaps be more accurately descriptive. But no other would be as impressive, or, on the whole, so honorable.—Rev. O. B. Frothingham, in "Boston Unitarianism."

CHRIST came not to talk about a beautiful light, but to be that light; not to speculate about virtue, but to be virtue.—H. G. Taylor.

THE most wonderful and lovely sight God ever gives us, and He gives it to us every day, is a growing human soul.—Miss Muloch.

A WELL-CULTIVATED mind is, so to speak, made up of all the minds of preceding ages.—Fontenelle.

So children are an heritage of the Lord.—Psa. cxxvii.

#### Men and Things.

BISMARCK'S scheme of the creation is said to be that which makes the Creator first, germs second and the Germans third.

WE learn from the *Register* that Rev. E. M. Wheelock, from Spokane Falls, is writing a book on "Spiritual Evolution."

THE Czar of Russia, Alexander III., is the owner of 50,000,000 acres of land in Russia in his own right. This is an area equal to the whole of France.

PRINCE ALBERT VICTOR is the only son of a Prince of Wales who has taken his seat in the House of Lords before his father's accession to the throne.

HORACE GREELEY, it is stated, was the first friend the late John Boyle O'Reilly found in this country when, poor and friendless, the talented young Irishman was looking for employment.

AN exchange says John Morley attends high mass at the Brompton Oratory, in London, with great regularity on Sunday when parliament is in session. He has a great liking for sacred music, and also enjoys hearing the preaching of the Catholic priests.

THE Pacific Unitarian Conference is slowly but surely finding its way into the publishing of its thought by means of the printing press. The Sixth Tract in the series of "Modern Religious Thought," just published, is by Dr. T. L. Eliot, of Portland, Oregon, on "Divorce."

DANIEL QUICK, living in the southern part of Piatt County, Illinois, unearthed the skeleton of a mastodon. The tusks were twelve feet long and ten inches in diameter. The mastodon was twelve feet high and eighteen feet long and the body seventeen feet and five inches in circumference.

A LIBRARY intended exclusively for women will shortly be opened at Turin. The rooms are elegantly furnished, and the tables will be covered with all the best periodicals and newspapers that can interest its readers, while the best modern books will fill the shelves. Turin, it is said, will be the first Italian city that can boast of such a library.

THE Jewish Training School is a new institution, organized under the auspices of the Sinai Temple society—Rabbi Hirsch, pastor—which will be opened October 1st. It is said to have been built more especially for the benefit of banished Russian Jews, and if the late edict goes into effect its usefulness will doubtless be proved anew. It is situated at the corner of Judd and Clinton streets.

DR. BARTOL, as quoted by the *Christian Register*, credits Dr. Hedge with the saying frequently assigned to some German philosopher. The passage is instructive. "As a philosopher he (Dr. Hedge) sought the principles in things, he knew facts but was not a man of facts; and when told by Dr. Pierce that facts were stubborn things, answered 'it was so much the worse for the facts.'"

It is said that the promulgation of the recent anti-Semitic laws in Russia is having a very unexpected effect. Long ago it was prophesied that one day the Jew should return to the land of his fathers and inhabit it. The action of the Russian Emperor is, it appears, serving its end in fulfillment of prophecy. Hundreds of families of Russian Jews are arranging to migrate to Jerusalem when they shall be obliged to leave the land of their choice.

MAJOR S—was riding on a New England railway a short time since, and while conversing with a lady called her attention to a gentleman, near by, with the remark: "That's my minister." "Ah!" replied the lady, "and of what denomination, pray?" "Unitarian," responded the Major. "Is it possible! and what have the Unitarians ever done?" "They have made it possible for you to enter, and come out of a church with a smile on your face."

THE statue of Horace Greeley, which has just been finished by J. Q. A. Ward for the New York Tribune Building, was unveiled on the 20th. It stands in front of the long window on the ground floor to the left as one faces the building. The base is of polished granite. The position is said to be very bad against so much reflecting glass, and it is a wonder to the art world why Whitelaw Reid places it there. If it had been placed in the great doorway leading up to the offices it would have given dignity to a great work.

A WRITER in the *Cornhill Magazine* says that the city of Venice is one vast museum of stolen property. If all its famous works of art were to be restored to their original places the column of St. Mark with its winged lion, would go back to Syria; the square pillars by the Doge's palace would return once more to St. Saba, Ptolemais; the alabaster supports of the inner canopy would find their way back, men say, to Solomon's temple; and even the mouldering body of the evangelist itself, which reposes beneath its pall of gold and jewels below the high altar, would have to migrate to the community from which it was first filched, the Coptic Christians of Alexandria.



## Contributed and Selected.

### The Gift of Empty Hands.

They were two princes doomed to death,  
Each loved his beauty and his breath;  
"Leave us our life and we will bring  
Fair gifts unto our Lord, the King."

They went together. In the dew  
A charmed bird before them flew.  
Through sun and thorn, one followed it;  
Upon the other's arm it lit.

A rose, whose faintest flush was worth  
All buds that ever blew on earth,  
One climbed the rocks to reach. Ah, well,  
Into the other's breast it fell.

One with the dragon fought to gain  
The enchanted fruit, and fought in vain;  
The other breathed the garden's air  
And gathered precious apples there.

Backward to the imperial gate  
One took his fortune, one his fate;  
One showed sweet gifts from sweetest lands,  
The other, torn and empty hands.

At bird, and gem, and rose and fruit,  
The King was sad, the King was mute;  
At last he slowly said: "My son,  
True treasure is not lightly won."

Your brother's hands, wherein you see  
Only these scars, show more to me  
Than if a kingdom's price I found,  
In place of each forgotten wound.

—Mrs. S. M. B. Platt.

### The Passion Play.

"Have you seen the Passion Play?"

It was a pleasant little English lady who asked the question, and when I said No, that we were in Munich, but we did not go to Oberammergau, she was so shocked and disappointed that I had not the heart to tell her our real reason for not going. If we had declared ourselves to be Fire Worshipers, she could not have looked upon us from a greater distance of pitying distrust.

Away from the spell of her gentle presence, I metaphorically scourged myself for not having spoken plainly. Since being where we could realize the unusual crowds that pour into Southern Germany this season, I have given much thought to the matter, with the growing conviction that the influence of such a representation upon those who see it can not be, in the end, good.

To the mass of the people who go to Oberammergau the Passion Play is sacred; it is the basis of their religion. Can the effect upon such people be otherwise than harmful to have brought down to the level of a theatrical performance what should be to them too ideal to be artificially substantiated? Christ has been to them a being of spirit, and the events of his life, as related by the Bible, belong far back to the unreal past with a spiritual halo about them. The one thing that compensates for the shortcomings of a narrow faith is that each mind under its sway has ever in the foreground a character that is ideal, an embodiment of the highest goodness and purity that that mind can conceive—Jesus.

There are hundreds of men and women in the churches who have no other ideal to live by. To be Christ-like—that is their aim. After endowing Jesus with all the good that they know, they mean to try to be like him. This is a stage toward the worship of pure character, the religion of the millennium. To take anything from the ideality of the conception in their minds is to lower it by just so much; to miss the ethical element which has before redeemed their piety. There must come a taint of idol worship which centuries have been slowly eradicating.

It is chiefly representatives of this class of people who go to the Passion Play. They see Jesus in human form. It is like life, so true are the scenes. They follow him to the cross and even to his ascension into Heaven. Will he ever again be a spirit to them quite as before? It is an absurd question to ask, but how many Christians who

have been to Oberammergau will not hereafter be worshipping Joseph Meyer in their prayers rather than Jesus Christ? After being wrought up to the intense feeling which they say they experience when looking at the play, it is difficult to see how anything else is possible.

"I wept all day long," one man, an Episcopal clergyman, told me. "I do not often weep, but I did there; I could not help it."

This same man minutely described the operation of making the blood spurt from Jesus' side when pierced by the lance of the Roman soldier.

Again, resting in an alcove of the Dresden Gallery, I chanced to catch sentences of a conversation going on near me.

"O, you really must go, you know. You are so near you ought not to miss it. I have noticed in the Museum here to-day, in every painting of the Crucifixion, that same sword-thrust under the arm."

Finally, the belief in tradition is already too strong. We who call ourselves liberal find frequent occasion to deplore it. Will it weaken this belief to see the old Bible tales made real?

To my mind, the influence of the Oberammergau Play is opposed to the progress of *thoughtful Christianity*, and I am sorry when I see the large numbers of people who are carried away by it.

I. H.

Dresden, Germany, Aug. 17, 1890.

### A Plea for Sincerity.

Of late there has been much said in praise of conventionality, as over and against sincerity. If, as an editor of a religious weekly has recently said, conventionality and honesty are identical and never necessarily opposed to each other, all has been said, and the one paean can rejoice for both. If, on the other hand, these two admirable essentials are rarely identical, and manifestly of unequal importance, which shall we make master, which servant?

As modern Americans, whose past stands for brave sincerity and unconventionality, whose present is a continual protest against worn-out forms and usages; as nineteenth-century Americans, looking forward as well as backward, we say, Sincerity first and always. Extending a cordial hand to conventionality, we would not banish but subordinate her. Concretely, the question narrows itself to this: Can we practice absolute sincerity in our social relations? We can and should; very soon, we shall and must. Sincerity of thought, speech and deed are not impracticable, unpolished or untied. Some bravesouls have already set themselves free. To these, in the feminine world, their friends never come with questions of such nice and dear importance as the becomingness of bonnets, the success of entertainments, or the brilliancy of a written essay. These questions, which, if the truth can not be borne, should not have been asked, are reserved for those who never offend by saying what they think and what is true. Of these, in the masculine world, is seldom asked that national question, put also to every foreigner of importance who touches our shores, "What do you think of us?" In truth, absolute sincerity would in time rid us of these *voluntary* tempters to insincerity.

To return, the modern, active, charitable, public, domestic woman, that the poem declares "is leaving nothing for the men to do," must have more leisure. She can no longer visit some three hundred and more acquaintances, receive their calls, or be present at their entertainments; she can no longer attend all the lectures, concerts, conventions and charities. There is but one way to disentangle herself from the web of the useful and

useless. It is by practicing absolute sincerity in her social relations. She must let the natural law of her disposition attract its affinities, as like attracts like in the natural world. Then only will her life be "harmony, heavenly harmony."

Here it may be timidly asked, "Is there not danger that this cold, somewhat brutal sincerity will merge into rudeness; that we shall become too choice in the selection of our friends, and with them retreat to our castles, draw up our bridges, and make merry unto ourselves? No; enlightenment and refinement, reformed conventionality, will save sincerity from any such fate. A kindly disposition and generous heart can be safely trusted with absolute sincerity. Could one thus endowed shout, as did the gruff Dr. Johnson, at the approach of any literary bore, 'At your peril, sir! at your peril!'"

We plead not for this larger kind, for where the gods rush in, mortals never fear to follow. We raise our voice in behalf of the simple, everyday sincerity which seems both small and trite, but which, in reality, is the sinew of all our virtues, and the very healthfulness of our lives. Society fads, social follies, fads, pernicious fashions, — conventionality's unhealthy progeny, will fade and die away under sincerity's heroic treatment. There will be kept honest convictions, based upon the common sense talent in us all—a reformed conventionality, not one of mere outward rule and custom.

M. A. B.

A NAME of which Canadians are justly proud is that of Grant Allen. Mr. Allen is one of those Canadians for whom the call to literature outweighed all the counsels of prudence. He felt that literature was his true vocation, and he determined to enter the lists, and gain his livelihood with his pen. He has had no reason to regret that determination, as his literary career has been a most successful one. \* \* \* He was born in the old Government House at Kingston, Ontario, then and now the residence of his father, a Church of England minister. At fourteen years of age he left Canada and entered a French college in connection with the Sorbonne, and subsequently studied at Merton College, Oxford, and graduated with honors. He then received an appointment to a professorial chair in a West Indian university, and was shortly afterwards made principal. This lucrative post he abandoned to return to England and devote himself entirely to literature. \* \* \* He has contributed innumerable articles on every subject under the sun to both American and English magazines. His versatility and the vast range of science and philosophy which is laid under contribution in his work, considered as a whole, is amazing. He has, as it were, established two reputations. There is Grant Allen, the eminent disciple of Darwin and brilliant expositor of scientific theories; and there is Grant Allen, the clever and popular novelist. —*New England Magazine*.

### Correspondence.

DEAR UNITY:—The action of the New York *Independent* (alluded to in your number of the 11th inst.) in issuing a circular letter to railroad managers asking for information concerning the degree of use of intoxicating liquors permitted to their employes, is of far more account than you seem willing to allow. Temperance is the chief moral question of the day. It is fast coming to be the chief social question and, what is more, the leading political issue of the hour.

Amid difficulties of immeasurable extent, the temperance workers have pushed the picket line far beyond

cities and state capitals; to the grounds of the national capital. The last five years have seen more progress in this work, than did the scores of years preceding them.

In all this, churches, ministers, Christians and religious newspapers have done very little. It is an anomalous thing, to see a paper like the *Independent* giving so much attention to the drink traffic question. It may be a harbinger of that good time coming, when other papers of like character and influence will help themselves to facts that have for years been laying on the surface, and let their readers have a little more light upon this subject. It makes one smile to think that such a paper—its editor more likely—is at last converted to a belief in the truth of the evils of intemperance, and upon such slight evidence, to wit: A great many railroads will not employ men who use intoxicating liquors. Why, this is nothing very new. It has been known to us for years. And it constitutes a relatively feeble argument. It is a fact of strong significance, but when compared with other considerations which might easily be brought forward, it is as a drop in the bucket. The facts, so easily brought to light by the *Independent*, do not show, as stated, "that the saloon is a social curse." They show, so far as they go, that the traffic in alcoholic beverages is a commercial evil, and railroads show but little of that. Every avenue of commerce is imperiled by it. It is also a social curse, and no catalogue of the evil it there produces can be made. But the traffic is a religious evil and intellectual evil, but more than all a political evil. Here we meet its greatest danger. And when we are engaged in its destruction, we give no place to the demurrer, that we are seeking to establish "state and national prohibition." How long will it be before the religious press of this country wakens up to the fact that this giant evil should "be outlawed by the general voice of the nation"? If the *Independent* keeps on, it will do a noble and lasting work, and if its contemporaries join in the issue, we may yet accomplish something worthy of a so-called Christian nation.

T. P. WILSON.



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## Church Door Pulpit.

### The Kindergarten Work and Mission from the Standpoint of an Outside Observer.

BY HELEN E. STARRETT.

[Principal of Kenwood Institute, Chicago, Ill.]

No statement in regard to the work of the kindergarten is more earnestly made or more frequently reiterated by those pre-eminent among its advocates, than that its principles and methods can not be understood without deep and earnest and systematic study. To those whose youth antedated the days of kindergartens, this is often a discouraging statement, and one calculated to make them feel that if they can not understand it they are not bound to take any special interest in it. To the unreflective mind, even the popular statements and elucidations of the fundamental principles of kindergarten education, are often mystifying on first presentation. When the uninitiated young mother (or young father) opens the little book entitled "Merry Songs and Games," prepared especially for the little ones, and reads in the preface that, "The development of mind is a progressive self-recognition, and this recognition is effected through perception of the analogies between mind and nature, through the instinctive exertion of uncomprehended power, and through the participation of the one in the thought of the many," he or she is apt to close the book just there, and wonder what all this metaphysical statement has to do with the little three or four-year-old child about to be intrusted to the kindergarten training. It perhaps recalls to the mind Spencer's definition of evolution: "That it is an orderly progression from indefinite, incoherent, homogeneity to definite coherent heterogeneity," and at once a comparison is instituted. We argue that Spencer wrote for thinkers, and is, therefore, excusable for metaphysical and abstract statements, but we feel that the philosophers and expounders of Froebel's system should speak in less abstract terms and sentences.

Now, nothing can be truer than that the philosophy of Froebel's system can not be understood by the unthinking, nor mastered in a week or a month even by the student and thinker, but there are many of its most beautiful practical developments that can be understood by even the cursory observer, provided that observer is interested in the most interesting thing on this earth—the development of child-life. It was as an outside observer that I first learned to know and appreciate the kindergarten. As a result of a continued daily observation for four or five years of the work done in a kindergarten of about twenty or twenty-five little children, I have become an ardent enthusiast for its methods. I feel that I wish everybody to know what I know; to observe what I have observed and to appreciate as I have learned to appreciate, a work which I earnestly believe to be fraught with the richest benefits to the human race, a work the most vital and far-reaching of any department of human beneficence.

I think the first thing that strikes one who enters a well-conducted kindergarten, is the evident happiness of the children. Now, happiness is the birth-right of every little child; it is the normal concomitant of innocence; and no human being with a heart susceptible to the finer and higher feelings can see a little child unhappy without painful emotion. But here are a score of little ones, seated around their work tables, or going through their little games, surrounded by an atmosphere of love, guarded by intelligent care, and every countenance expresses the happiness that we im-

agine existed in Eden. For my own part it was a long time before this illustration of the happiness possible to little children ceased to affect me to tears at the sight. It was to me an instant symbol of a children's heaven. It was a type of the possible care and loving guidance to which all little spirits go who pass from this life in tender age. It gave a new meaning to the expression of Christ: "I tell you that in heaven their angels do always behold the face of my Father." It gave me a thought of the possible occupation in heaven of those who in this life loved little children, and that celestial city seemed always more attractive after I had seen the kindergarten here. I felt as if ever after I wanted to say to bereaved parents, "Your little child is in heaven—in a kindergarten—and the teachers are the angels."

It was with surprise and delight in view of my thought, that I heard one of our teachers one day relate this incident. She pointed out to me a little golden-haired girl, not over three and a-half years old, who had that morning leaned back in her little chair and said to her companions, "Well, maybe heaven is nicer than this, but I don't know how it can be," and the thought came to me—here is a little one taught to think of heaven as a lovely and beautiful place—a place of happy occupation and tender associations, and loving guardianship. The old gloomy, repellent view that emphasized death and separation from friends, and the judgment-seat, and peopled heaven with congregations "that ne'er broke up," and "Sabbaths that had no end," all this was superseded by the child's thought of heaven—it was to be nicer than a kindergarten.

The occupations of the kindergarten, though devised and systematized in accordance with a profound philosophical principle or law of development, have an abiding charm and an abiding lesson for those who do not comprehend or realize all that is involved in this principle or law. We observe first in the gifts, as they are called, the elementary forms of the cube, the cylinder and the ball. We observe the tables with their surfaces marked off in squares; we observe the colored beads, the straws, the weaving paper, the blocks in all the forms of the cone, the parallelopiped, and the various geometrically exact forms. We see the little fingers joyfully playing with all these beautiful things, yet in their play directed to use their fingers with precision, to observe the difference between things straight and things crooked. We see them taught to use their eyes so as to discern and practice exactness and precision even in placing their playthings; we see them taught to observe the primary forms of color, and to have an artistic thought in combining them. I have heard parents who knew nothing of kindergarten work object that it seemed a forcing of the mental powers to thus direct the attention of children to all these principles. I do not agree with them. I think a little child taught to love to see things placed straight or parallel, or at exact angles, will be just as happy and healthy, and have just as good a chance for a long life, as children who are allowed to play in confusion and whose self-determined activity is allowed to express itself in destructiveness instead of constructiveness. I have thought, as I have watched the little fingers guided into deftness and order, that here is the true cure for that clumsiness, that is so often annoying destructiveness in little children. From the very start, the little ones are taught to love order and neatness and to respect beauty and delicacy of structure. They are taught to handle delicate things carefully and to shun all splotching or un-

tidiness. To see a tableful of little children engaged either in paper folding, or in pasting on sheets of paper the figures they have just been taught to cut out of colored paper, is to realize how such a training, if universal, would eliminate from our houses and storehouses all that clumsiness which in the ignorant and uneducated is a constant source of terror to the possessor of beautiful things. No boy thus trained in a kindergarten but would in future years be able to steer or carry a piece of furniture out of a parlor without knocking it against every intervening object, to the irreparable damage of all the articles; no young girl trained thus would in after years take the hearth-brush, all smudged with ashes, to dust the delicate satin damask embroidered furniture of her employer, as I have known to be done in homes near my own. In fact, looked at from a purely material and selfish standpoint, I believe the kindergarten training for the children of the poor and laboring classes, the one and only panacea for that almost universal stupidity and awkwardness and lack of appreciation of fine and beautiful and delicate things which makes the domestic servants in modern homes such a source of dismay by their utter unfitness to work with fine surroundings. With help trained in the kindergarten we could venture to have some really beautiful and delicate bric-a-brac in our parlors. We could venture to have beautiful vases and beautiful china and delicate embroideries, which are now in so many houses almost entirely dispensed with simply because no competent and appreciative workers can be found to help take care of them.

A further observation of the occupations of the kindergarten shows to any thoughtful person that here is the germ of all the manual training concerning which we hear so much. The education of the hand is at length beginning to assume its true place in modern educational systems. Books are written about it; lectures are delivered by eminent thinkers upon the subject; institutions are organized with a view to making manual training an integral part of the best educational systems. But to have the best results of manual training as an adjunct of higher education, the work must be begun in the kindergarten. While the little fingers are pliable and delicate they can acquire a dexterity that will tell on all future work, and while acquiring this beautiful and useful dexterity, the child is only giving expression to that instinct which will, perforce, find expression in some form of activity, if not in good, then in evil. This wise direction of the activity of little children is one of Froebel's fundamental principles, but no understanding of the principles is needed in order to appreciate the good results. I have known little children whose activity, or, as the parents named it, "nervousness," made them a torment to an entire household, so trained by one year in the kindergarten that this nervousness or restlessness or activity—whatever you choose to name it—was changed into a source of constant enjoyment to the child, because trained and directed into constant employment. This superabounding activity was directed to the production of form of some kind. They builded of blocks, or they cut ornamental paper work with scissors, or they folded paper into beautiful symmetrical figures, or they made chains of paper rings or of beads; and since their activity was directed to some definite result it produced content in the mind and heart of the child,—just as it does in the heart and mind of the maturer man or woman. To objectors to the kindergarten I have sometimes said, "Well, since a child will use scissors if it can get a chance, it is far better

to have it learn to cut beautiful forms in paper than have it cut its apron to pieces. For the former form of activity it will be praised and the result will be happiness to the child; for the latter form of the same activity it will probably be punished, and its little heart filled with grief and resentment.

Another beautiful feature of the kindergarten, readily appreciated by the most casual observer is the singing of the little ones. And here I may say that among my many hopes for excellent and beautiful results from the general spread of kindergartens, one hope is pre-eminent—that they will in time restore to our homes the almost lost art of singing. Who hears singing nowadays—the simple unaffected natural singing which we who are past forty used to hear in our young days—singing that was like bird-singing—natural, spontaneous, sweet, joyous?—singing in which all the young folks and perhaps the old folks too joined with heartiness and delight. It has been eliminated from our homes and from our schools, partly by the neglect of parent and teachers, and partly by the conflicting criticisms of professional musicians. There is such diversity of opinion and theory among teachers of singing as to methods and as to the proper age for teaching singing, that it has become almost impossible to have class singing taught in the ordinary school, because this child's parent or that child's teacher objects that the child is either too young or too old, or that the voice is changing, or that it must not be spoiled by practice with others. Or the children and young people have been criticised and talked to about the "culture" of their voices till they have become self-conscious, or have lost all confidence and relish for sweet, simple singing. I witnessed not a great while ago what was to me a pathetic incident, which will illustrate the latter result. Two young girls who had been in their early youth noted for their sweet, simple, delightful singing, and for the pleasure they gave their friends by their ready compliance with requests for a song or a duet, were taken to Europe for two or three years, by their mother, to complete their education. When they returned, they were still gentle, ladylike girls, but they sang no more. They had been taught to regard all their former musical performances as "uncultivated." Their voices could not be made to reach the standard set before them by a high-priced operatic teacher, and so they simply gave up singing altogether. In a parlor among former friends when they now positively refused to sing, one turned to their father, a white-haired old man, and said: "Why! do the girls really not sing any more?" There were tears in his eyes as he replied, "No, that is all past. They are too cultivated to sing now to their old father or anybody else." But to return to the singing of the kindergarten. Here there is no objection made by any one to the daily and hourly practice of song-singing. And here children who would never sing at home, and whose parents supposed them to be totally without the power to sing, have been known to develop beautiful voices. One instance I know of: a little one who did not join in the singing of the kindergarten, but who always listened intently, surprising her parents and her teachers near the close of the year by a perfect burst of song. She could and did sing every little song she had heard in the kindergarten, they having evidently been deeply impressed on the memory by the constant hearing of them. Her voice proved to be a beautiful one, a source of delight alike to parent and teacher. Then in connection with the singing are the beautiful and graceful class movements—more beautiful than all the dancing in the world, in which the



little ones move all together in rhythmic measures, reminding one who looks on of the movements of the celestial bodies in their order and harmony. And as one watches these beautiful movements one feels that it is but a part of that rhythmic motion and harmony which guides the suns and stars in their courses, and that the sweet little voices are but repeating a part of that chorus which the morning stars first sang together, when all the sons of God shouted aloud for joy.

But the best work of the kindergarten, and that which makes the deepest impression upon the outside observer, is the effect it produces upon the unfolding spiritual nature of the little child. In these schools of Heaven, as I feel like naming them, the spiritual nature is developed in the direction of kindness, unselfishness, truthfulness, gentleness, love, through the child's association with other children. Here again, I have been met with objections to the kindergarten on the part of parents or of the unthinking to the effect that it is a forcing process tending to make the child self-conscious to emphasize so early the thought of duty. In my opinion no greater mistake can be made than this. The seeds of all the virtues, the germs of the most beautiful moral qualities should all be implanted in the heart of the child with the dawn of intelligence. We all know that an only child, or a child brought up in isolation from its fellows, has little or no conception of the rights or regard for the feelings of companions when first brought into relation with them. All the relations of children to each other in the kindergarten under the care of the true kindergarten teacher, are made to emphasize the duty, and the beauty of unselfishness, of love and kindness and helpfulness. Too few parents and teachers realize how the sentiments of love and kindness can be cultivated in a little child by the proper teaching and stimulation. It has often seemed to me, and I have often regarded with deep regret the apparently natural cruel instincts of very little children. Almost all very little children will kill or cruelly hurt any helpless little creature thrown in their power. They will pull the wings off flies and butterflies, and squeeze little chickens to death, or pull the tails of kittens, or beat or wound any helpless creature seemingly without any compunction. But the teaching of the kindergarten is almost always successful in a very short time in changing all this thoughtless cruel instinct into one of kindness and sympathy. It is one of the beautiful and most encouraging aspects of the very early moral training of little children that the sentiments of pity, kindness, love and sympathy, are so easily and so quickly developed. We have only to tell the little child, as we show it the bird's nest with its beautiful eggs so softly cushioned there, about the mother-bird, and her loving care for these eggs, to fill its little heart with sympathy, and cause it to feel that the nest must be protected. All desire to steal the nest or break the eggs is eliminated. At the same time we may be teaching the child the very words of one of our sweet American poets: "The blue eggs in the robin's nest Will soon have wings and beak and breast And flutter and fly away."

And who will presume to say that the little child's memory will not be a greater source of refined enjoyment, stored with such lines and thoughts as these, than if left to be filled with any or every description of the rude slang or ruder rhymes of the ordinary unguarded associated child-life.

And so I conclude that the most uninitiated outside observer can appreciate the influence of the songs and rhymes collected and prepared for the use of kindergartens, in their power to

teach the little ones the law of love, and fill their memories with beautiful words and sentiments.

To turn aside a moment from a study of the effects of kindergarten training upon the little children, I wish to record the profound impression I have received of the value of the kindergarten work to the workers themselves, the young girls and women who devote themselves to a study of the principles of the kindergarten and to the application of these principles in the work of teaching. A very short time ago I heard a lady who herself had graduated with high honor from Vassar College, and who was now the mother of two beautiful children, a boy and a girl, declare that if it was in her power she would make a course of training in kindergarten work a legal prerequisite to marriage for every young woman. She said, and I believe she was right, that the latter years of a young woman's school or college life, and the period which she so frequently spends in social pleasures after that school or college life is ended, tends to separation from child-life, and to cause forgetfulness of the feelings and sympathies of very little children. Hence when the young wife is called to assume the duties of maternity, she is, with the exception of the maternal instinct of affection for her child, in the most utterly unfitted condition possible to rightly care for and understand that little one. I am sure that nearly every observer of the development of young people has noticed that there is in most of them a period when they are unsympathetic and repellent toward small children. The big boy of eighteen or twenty does not want the little boy of three or four "bothering around," as he calls it. The school-miss of the same age thinks the little brother or sister a necessary nuisance, only to be tolerated, scarcely ever to be loved and respected. All the stories of the mischief perpetrated and the secrets unfolded by the small brother, to the discomfiture of his young lady sister, have their origin and point in this phase of the development of family life. The only cure for this unsympathetic stage of mental and moral development in young women, is a conscientious return to the study of life and feelings of very young children. To the credit of young girls be it said that there is scarcely any study in which it is so easy to interest them, or which they pursue with more persistent enthusiasm when once they are interested, than this same study of kindergarten principles. And what a beautiful preparation for motherhood is such a course of instruction and training. How it will quicken their apprehension and appreciation of the intelligence of young children! How careful will it make them of the impressions they themselves make upon the little ones. Never among young mothers trained in the kindergarten will we find that petulance and lack of self-control so often witnessed in those who have come into their maternal cares and duties without any such preparation. "I am going to give you a good sound whipping, for I feel just like it," I heard a young mother say a short time since to a little child whose restlessness had, as she expressed it, worn her all out. And she was as good as her word, giving the little one so severe a punishment that it shortly after fell into a deep sleep of exhaustion; whereat the foolish young mother rejoiced and said, "Just see what a good thing it is once in a while to give Robbie a regular trouncing." Who in the possession of any right sentiment but would feel deeply sorry for both mother and child! And speaking of the knowledge gained by the young teacher of child-life and child-intelligence we must not forget to notice how much can be learned from the simple un-

sophisticated revelations of the little ones themselves. "Johnnie," said a teacher in my kindergarten to a fractious little urchin who had not yet been brought within metes and bounds. "Johnnie, if I should write a note to your papa and tell him how troublesome you have been this morning, what do you think he would say or do?" Johnny leaned back in his chair thoughtfully for a moment and then replied, "Well it would just depend on how he felt; if he came home from the store feeling good, he wouldn't say a word or do a thing; but if he came home tired and worried I expect he'd give me a real good spanking." What teacher of sense but would draw from this statement a useful and instructive inference.

And so from the standpoint of an outside observer only I say, the kindergarten is the school of God. It is one of the almost innumerable ways in which the Creator is now manifesting himself to men by inspiring forms of activity that are evidently the work of the divine spirit. Never was the immanence of God so visibly manifest in our world as to-day, when that divine spirit is making itself manifest in almost countless forms of beneficent activity,—in institutions of all kinds for alleviating the suffering of the human race, for rescuing the young from sinful surroundings and influences, in the building of asylums and hospitals, in the founding of industrial schools, in the teaching of kindness and love for all created things; in the establishment of humane societies and flower missions, and bands of hope, and especially in the establishment and widespread diffusions of kindergartens.

In one of his books Froebel, the great founder of the system, the one to whom came, almost as a revelation, this knowledge of child-life, beautifully says, "He who will early learn to recognize the Creator must early exercise his own power of action with the consciousness that he is bringing about what is good. For the doing good is the link between the creature and the Creator, and the conscious doing of it is the conscious connection—the true living union of the man with God, of the individual man as of the human race." If we would early bring our children, as I trust we all desire to do, into conscious connection with the divine, loving creator, let us send them to the true kindergarten.

### The Study Table.

THE MAGAZINES.

THE *Arena* opens with an article by Senator Morgan of Alabama on the "Race Question," in which the writer's southern prejudices are plainly manifested throughout, and summed up in a concluding opinion to the effect that this question can be settled only by colonization, and the complete social and political separation of the white and black races. Rev. Samuel W. Dike writes on "Uniform Marriage and Divorce Laws." Prof. Charles Creighton, author of the articles on Pathology and Vaccination in the ninth edition of the *Encyclopædia Britannica*, contributes an essay on his special topic, in which he emphatically denies that cow-pox is the same character of disease as small-pox, speaks slightly of Jenner and his work, and while admitting a small per cent, in favor of vaccination as practiced on very young children, declares it to be too insignificant to found a theory upon, or give excuse for that legislative interference that prevails in many of our states. The other articles are of usual interest and merit.

THE *New England Magazine* is mainly filled with the discussion of Canadian topics and the subject of farming. W. Blackburne Harte writes

on "Some Canadian Writers of To-day," and George Stewart, D. C. L., has something to say on the kindred subject of "Literature in French Canada." The Canadian poets, Lampman and Campbell, contribute to this number. The "Present Condition of the Farmer" is discussed by Edward B. Williams, "Co-operation in Agriculture," by James K. Reeve, and "Moses in Massachusetts," by Rev. George Anson Jackson, the latter being a prophetic view of the great Commonwealth in 1920. The *New England Magazine* has won a distinctive place for itself in periodical literature.

THE leading article in the *Unitarian Review* is by that favorite contributor, Henry C. Badger, who writes of "A Fourth Form of Christianity." The first form was the rudimentary; the second, the imperial; Protestantism represents the third, or critical form. The fourth form is that which dispenses with all the elements of religious fear and superstition, and views Christianity solely on its historic and scientific merits. Mr. Badger is not afraid of Agnosticism, but looks to see it contribute an important and valued element to the new faith. A. C. Nickerson writes of "A Personal Devil," expressing his belief in the same, meaning, presumably, that he believes in a power of evil thought and action in man, which may give him all a devil's potency for harm and suffering. James H. Hyslop contributes a sketch of Rowland T. Hazard. A. A. Livermore writes of "The Abolition of Prisons." The editor has a word to say in his usual clear and intelligent style on Cardinal Newman, and Dr. Hedge. He speaks of the latter's thorough and sympathetic knowledge of the German language, and its great treasures of thought as a gift that enabled him to give high and characteristic service to the Transcendental

(Continued on page 30.)

## DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

## Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo. "My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

### Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt. "For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

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## The Home.

### Helps to High Living.

*Sun.*—Christ's spirituality is his durability.  
*Mon.*—Duty is restoration. It makes the desert in us blossom as the rose.  
*Tues.*—Make not your conscience a torment.  
*Wed.*—You can not kill conscience more than oxygen.  
*Thurs.*—Love can not be quite housed or fenced in.  
*Fri.*—The ground of fellowship is reverence.  
*Sat.*—Nothing is what it is in itself, but in its relation to everything else.

### Helen's Birthday Party.

"Mamma," said Helen Dalton, slowly raising her clear, serious eyes from the Sunday-school lesson she was conning, "my birthday comes next month, and I have been thinking that I would like to have a different kind of party this year."

"Yes, dear," replied her mother fondly, "papa and I have not forgotten that our little girl is fast growing into womanhood, and we thought of having something on a more elaborate scale than usual, for your fifteenth birthday. What would you like, pet?"

A faint flush tinged Helen's cheek, as she replied,

"That is not what I meant, mamma. I would like to have such a party as Jesus speaks of," and she reverently read the verse aloud: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, but to thy feast call the poor, the maimed, the lame, the blind, for these can not recompense thee." Helen paused, and looked eagerly at her mother.

"Have you considered the matter well?" said Mrs. Dalton. "Are you quite sure you are willing to forego the others? You can not have both."

"Perfectly sure, mamma," said Helen, smiling, as she crossed over, and wound her arms around her mother's neck. "It is not an impulse. I have thought of it for a whole week."

So it was settled, and Mr. Dalton, when informed of the project, promised his hearty co-operation and assistance.

Great were the preparations for that party. It was decided that the day should be spent at Sunset Lake, a beautiful spot about four miles from the city. It was a motley but merry group that gathered on the porch of Mr. Dalton's house that bright September morning. There was blind Bessie with her old grandmother, whose head shook with palsy, and whose hands were gnarled and bent with rheumatism; crippled Jim the newsboy, who could run quicker with his crutches than many boys without. There were Tessie and Trot, the twins, who sold flowers and matches on the street. Then came the washerwoman with her six rosy-cheeked girls and boys, all starched and cleaned and curled for the occasion, followed by Harry Brown, whose mother had died a few weeks before. Harry was a slight, delicate lad of thirteen, and worked in a machine shop, but his employer had kindly given him the day off, without loss of wages. Billy, another newsboy, and his sister Nell were there. Mary and Kitty were two little orphans who boarded out and did not have many good times since mamma died. Last, but not least, came Lottie, Pete and Tiny, with their mother, a pale, overworked seamstress, to whom a day in the country was like a glimpse of heaven. The washerwoman likewise had a baby, brown-haired Bennie, eight months old, who blinked his eyes and jammed his little pink fist into his mouth, until the children thought he would surely choke. Max, the next boy, was a sturdy little fellow who strutted around with his hands behind

his back, "just like a man," the children said. They were a jolly party as they started off in two large carryalls.

What a glorious ride that was! The birds warbled as if they too were glad and would give forth their song of welcome. The leaves danced and shimmered in the sunshine and blind Bessie said she could hear them whispering to each other.

When they halted what fun it was to unpack the hampers! The mouths of the children watered at the sight of heaps of delicious sandwiches, generous slices of cake, and apple pie; huge loaves of shining gingerbread, and stores of cookies and crullers. Such piles of big juicy pears and peaches as were taken from those inexhaustible hampers! Such immense clusters of purple and yellow grapes! Such a feast as that dinner was to those hungry children, many of whom had never known the luxury of having enough, even of the simplest and coarsest food! Helen's eyes filled with tears as she watched the gaunt, thin faces, and saw the pathetic patience and beautiful unselfishness with which the stronger first attended to the wants of the weaker ones.

It was astonishing to see how rapidly those viands disappeared. Notwithstanding the liberal supply, Mrs. Dalton feared there would not be sufficient for another meal. But soon all were satisfied, and then began the real fun of the day. Helen taught the children several games, and Mr. Dalton proved an indefatigable play-fellow.

Tiny clapped her little hands with delight, and blind Bessie fairly beamed, as she said over and over again, "O, I am so happy!" Crippled Jim ran a race with the boys, and came out ahead of all. I am not quite sure, but I think the boys felt that it would hardly be manly, or right, to beat a lame boy, and so did not run as fast as they might have done.

Tessie and Trot gathered quantities of golden-rod, and other flowers, ferns, and grasses, to sell the next day, in the city, and the washerwoman's family found some "huckleberry" bushes, from which they emerged with their faces and frocks all stained and soiled, and their frills and furbelows sadly rumpled.

The weather was perfect and the lake as clear as crystal. Helen made an excellent hostess as she flitted among the guests, entering into the children's games with a zest and heartiness which won their unbounded admiration. After all had romped to their hearts' content, Mr. Dalton proposed a row on the lake. Four boats were brought out, and everybody went, even to the old grandmother and babies.

After that came another meal, and I am glad to tell you, there was plenty for all, though nothing was left, but the empty hampers and jars.

Then all gathered for a last, lingering look at the silvery lake, over which the western sun was now setting, in all its splendor of red and gold. Finally came the ride home, in the dusky gloaming. It was a never-to-be forgotten day to each member of that party, and after all was over, Helen turned to her mother, and said, with a long-drawn sigh of relief, and satisfaction, "O! mamma, I have had a perfectly blissful day. This has been the very pleasantest party I could possibly have had."

Tears glistened in the eyes of the happy mother as she lovingly responded, "I am glad that my darling Helen is beginning to realize the meaning of the words, 'It is more blessed to give than to receive.'"

MAY R. HAYNES.

We shall one day learn to supersede politics by education.—Emerson.

## The Sunday-School.

See No. XX.W. U. S. S. Soc'y Publications.)

### A STUDY OF RELIGION: FIRST SERIES.

BEGINNINGS: *The Legend and the True Story.*

### III. HOW THE EARTH WAS MADE.

(Second Sunday.)

"Striving to be man, the worm  
 Mounts through all the spires of form."  
 —Emerson.

What is the Nebular Hypothesis? How came the stars? Does a stone grow? In what order did plants and animals appear in the world? What does "Evolution" mean?

In our last lesson, we had an ancient Biblical Cosmogony. Now we are to study a modern scientific Cosmogony. First, we are to think of the growth of the solar system, with special reference to the earth; then of the growth of life on the earth.

To explain the first, scientists offer us the Nebular Hypothesis. Remember that this is only an hypothesis, a theory. It has never been positively proven. Very likely it never can be. But it is a very probable hypothesis, so probable that all the leading astronomers accept it as substantially correct. What is a nebula? Is a cloud a nebula? Have you ever seen nebulae in the sky on a clear night? Some of these patches, when we look at them through a telescope turn out to be groups of stars so far away that to the naked eye they run together and look like a cloud. Others have not been thus resolved into stars and are now thought to be masses of nebulous matter somewhat like that out of which the solar system was made. Now to appreciate the story that science tells, you will have to bestir your imagination. Can you picture a great mass of cloud-like matter filling all the space where now the planets revolve? It begins to cool and shrink and rotate on an axis, as the earth does now. Like the earth, it bulges out at the equator. This outer portion, as the contraction goes on, breaks away from the rest, and is left behind by the contracting center as a separate ring. The matter in this ring keeps cooling until it becomes a liquid instead of a gas, collects about one center and so forms the planet Neptune, which goes on revolving just as it does to-day. Another ring breaks off and forms the next planet, and so on, leaving at last at the center the matter which makes up the Sun. Are the moons thought to have been made from their planets just as the planets were made from the sun? Is there any planet with some rings that have never been made up into moons? Which has got farther in this cooling process, the Earth or Jupiter? the Earth or our moon? What, according to this hypothesis will finally become of the Earth? of the Sun? Make a series of diagrams of the solar system as you fancy it to have looked at various times during this process. How may we suppose the stars to have been created?

Do you think of them as like our Sun or our Earth?

The matter that makes up the Earth was then first in a gaseous form, afterwards a part was condensed into a liquid, and finally into a solid. Thus the rocks began to grow. And at last, we don't know how, life began. First, very simple forms of animals and plants; then higher ones. Make a list of the different kinds in the order in which they appeared, e. g., Monera, Fishes, Birds, Reptiles, Mammals. The higher were evolved from the lower. Did you ever hear of a reptile being evolved from a fish? Is a frog a reptile? And is a tadpole a good deal like a fish? Do you see now what Evolution means? The planets and satellites were evolved from nebulous matter; the mammals and trees from the monera and algae. But this took a great many centuries. Is man a mammal and is he supposed to have been evolved like other animals? See now if you can find any application in our Emerson motto? "The gases gather to the solid firmament; the chemic lump arrives at the plant and grows; arrives at the quadruped and walks; arrives at the man and thinks." Is it pleasant for you to think of having had the same great-great-grandfather as the monkey? Pleasant, isn't it, to think of man as having been rising instead of falling during the ages? It gives a more hopeful outlook for the future. Let us talk not about the descent but the ascent of man. And if this man has been thus evolved from matter, the germs of whatever is noble and exalted in him must have been from the beginning contained in matter. Shall we not then reverently call matter divine? At every step in Evolution are we not brought face to face with the unfolding of the Eternal Power and Purpose which most of us call God?

**For the Younger Pupils.**—Do not attempt too much. Be sure to begin with something that the children know about, e. g., the sun, and moon, and stars, and then awaken an interest in the question how they grew. Use familiar metamorphoses, the caterpillar and the butterfly, the tadpole and the frog, as a hint of the way in which animals have been evolved.

**For the Older Classes and Teachers' Meeting.**—Does Evolution imply a previous Involution? Or shall we say a previous Immanence? Distinguish between Evolution and Darwinism.

**For Preparation.**—See Clodd's "Story of Creation."

**Questions and Suggestions.**—(Contributions solicited. Address H. D. Maxson, Menomonie, Wis.)

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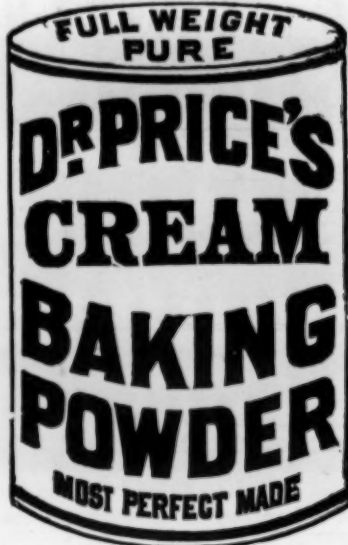
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